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THE
MISSIONARY LINK

FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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No. 5.

Great contrasts are presented in the following letters of our missionaries, particularly as we dwell on the picture of peaceful life and progress in Japan, and then on the desolation and despair following the bloody trail of war, as given us by the graphic pen of Miss Leyburn. She has left a happy home at Athens, to mitigate the woes of sufferers in Thessaly, and we trust sympathy and prayers will follow her present life of self-abnegation.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letters from MISS MARSTON.

A GOOD DEFINITION.

I have been so often asked by friends at home the question "What is a zenana," that I have thought the readers of the *Link*, especially the members of our youthful Bands who are laboring that these desolate homes may be cheered and brightened by the light of the Sun of Righteousness, would like to hear the clearest definition which I have recently read in a valuable book on India, written by Mrs. Weitbrecht, an English lady who was a missionary here for many years :

“ I had often wondered why one had such a dim impression of what a zenana was like, and wished for a minute description. I scarcely wonder now, for a zenana seems simply indescribable, from the fact that not one seems to have been built on any supposable plan or shape. The meaning of the word is literally ‘ The place for women,’ from the Persian word ‘ Zen,’ ‘ a woman ’ and ‘ an ’ ‘ a place,’ and is a collection of dirty court-yards, dark corners, break-neck stair-cases, filthy out-houses and entries, overlaid by rubbish, or occupied by half-clad native servants stretched about on charpoys or on the ground ; indifferently built verandahs and unfurnished or semi-furnished and very small rooms. Such is a zenana and its surroundings. The approach to the house is often so intricate, rough or small, that it becomes an impossibility for the ghari to approach, and one must go on foot, a perilous proceeding under the scorching rays of a tropical sun. Once inside the zenana you are struck as a rule by the entire absence of all that constitutes to our ideas the complement of a room ; its furniture, tables and chairs are not to be thought of, except when brought in from the Babu’s apartments for the teacher’s use for the time being. In one room a sheet was spread on the floor with small bolsters all around for the afternoon nap. Generally speaking the lessons are given and received in the open verandah, and while one or two are learning, the remainder of the occupants squat themselves down on the ground to stare and make their remarks on the foreign lady. You can at once discover by the wonderful improvement in the manner, which of the ladies have been under instruction for any length of time.”

This was written some years since, but is an exact picture of the Calcutta zenana at the present time. It is among the inmates themselves that improvement is to be seen. A missionary from Benares writes : “ The houses here are gloomier, dirtier, and more devoid of every comfort than in Calcutta. Even at this cold season the women wear no other clothing than their thin sarees, and sit on the cold mud or flag floors with their uncovered feet. So that one cannot wonder that they are constantly suffering from rheumatism and other sickness.”

A native house has generally two divisions—the outer and the inner apartments. The former occupy the greater space of the two, consisting of sitting and reception rooms exclusively for the male members of the household ; a hall for the celebration of pujahs and festivals ; and an open court-yard for nautches and other entertainments. Farther on and at the back of the hall are the inner apartments, or the zenana, into which are consigned the females of a Bengali household—the mothers, wives, daughters, and sisters, in fact all the dearest associates of social existence. There are as few windows as possible ; great care is taken that they do not open on a public street or on a neighbor's house ; if they do, they are so small and high up as to effectually preclude the possibility of the women looking out, or anyone from the outside looking in. They are evidently intended to keep out the sunshine and the wind of heaven as much as possible.

But when we think of the advancement which has been made in the last five years in the life of these women, we may take courage. The very fact that we have found entrance to these prison-houses, is an evidence of success and an earnest of better days to these prisoners. Wherever our missionaries go they carry the “Word which giveth light,” and can we not wait with patient hope for a fuller awakening ?

SIGNS OF COMFORT.

In one house where I teach I have a family of three : two grown women and a little girl. We sit in a large airy room opening on to the verandah, which is probably for the Babu's own special use and is given to us during his absence. We are made very comfortable, sitting on a large Persian mat with cushions at our back ; the pupils are always ready for us with their slates and books. They listen to the reading of the Bible, and learn texts of Scripture from a little book our dear Miss Hook had compiled for her own use in Allahabad. They are beginning to get hold of things by the right end, and are finding out that the real difference between us is not in our skins but in our religion. They are beginning to think, and wonder and ask

questions ; but there are many difficulties in their way still. There are the old ladies in every family, and in this one they seem an unusual number—grandmothers and great-grandmothers—white-haired stately dames, who sit and look if they are not blind and listen if they are not deaf ; and even if they are both deaf and blind they seem to know that something new is going on in their families, something moving about which never moved them in their youth. The younger women no longer sit all day counting their jewels or combing their hair—there is a rising up of the mind and body which they cannot understand,—and they raise a warning finger, and tell them their gods will be displeased—their children will die—the religion of their fathers will be destroyed—they are going to be *made Christians*. But even the hardest hearts must be softened by the bright, happy faces and busy hands, where idleness and ignorance were wont to reign. There is a very marked contrast between the zenanas where the education of women is progressing and those whose inmates will not receive it. In the one you see the Bos sitting in the sun, with their knees drawn up to the chin, *absolutely* idle ; in the other you go in and find the whole family with their books and work about them, some learning their lessons, mothers and daughters together, some working, others it may be reading, those who are able to read well reading a story-book such as “Faith and Victory,” “The Dairyman’s Daughter,” and other little books which have been translated into their language ; but you seldom find them idle, and they are much more cheerful and happy as a rule than they were in their days of indolence. Some little rays of Christian light have broken in upon them, and for this may we not be thankful ?

Letters from MISS KIMBALL.

DANGERS UNSEEN.

Small-pox is now so common, and we so often run upon it in our houses, as to have lost the terrors which clothe it in America. I have given up three zenanas on its account, not from any fear of contagion myself but of carrying it to others.

One of my favorite Bos, whose husband and mother are at present convalescing, was taken ill yesterday, but I confess to having found it rather difficult to stay in the court and call out, to the friends above, my sympathy and the necessity of keeping away from them. It seems cowardly, but I called it that "discretion" which "is the better part of valor." A year ago I had an extremely dirty and unpleasant house in which, almost as a matter of course, this disease broke out in a violent form, and was in progress a week before I found it out. One day, as I sat on the floor giving the lessons, the Bo's saree was so noticeably soiled and black, that I spoke, as one long suffering, saying it would please me very much if she would always put on a clean one when I visited her, as did my other women. She said, "I cannot put one on, for I have not bathed." "When are you going to bathe, for it is already late in the afternoon?" I asked. "In twenty-one days." "Twenty-one days!" I exclaimed, shrinking away from her vicinity; "What is that for?"—and then I found out a sister was very ill with small-pox. She was taking care of her, and, according to custom, would not bathe until the sickness was over, when an immersion in the Hoogly would cleanse in the most thorough sense every pollution of body and soul, all being carried away by the sacred flood. She had just come from that foul sick-room to read, without telling me, and when I told her it was wrong and exposure to me and others through me, and I could not visit there any more, she was surprised, grew angry, and complained that she would forget all she had learned.

"THE SPIRIT SAITH."

In two houses only I am asked not to teach directly from the Bible, and in one of these "Peep of Day" and "Bible Stories" are forbidden, the little catechism constituting the only hold upon our secular teaching of "carpet work," which is the one accomplishment coveted by the Babus for their women. The catechism I showed the husband contains the whole plan of salvation, yet he says it is harmless, not understanding that the conversion of the soul is "not by might nor by power, but

by my Spirit," saith the Lord of Hosts. At a missionary conference some time ago a delightful illustration of this was given by a Baptist missionary: "In Dacca" he said, "there is a Christian village of four thousand souls, whose first missionary was a little tract purchased at Kali Ghat in the time of the Kali poojah. A pilgrim to the shrine carried it home with him, read, and pondered in his heart the wonderful story of Christ's love, and then told it far and near. The seed fell upon good ground prepared by the Spirit, and in a few months a delegation was sent to the nearest mission for a padre teacher. It was the reaper going to the field ripened unto the harvest, but the sowing, and the watering, and the increase had been the work of Divine power almost without agency. No man, no society, could lay claim to it, but as 'the earth bringeth forth her bud, and the garden causeth the things that are sown in it to grow,' *here* the Lord God had caused righteousness and praise to spring forth."

VARIED SCENES.

My trip to Midnapore was unique and enjoyable from its very novelty. Midnapore, in Orissa, is seventy miles south of us, and although one can drive there it is reached usually by boat, the intervening rivers being connected by a canal just finished. We took what the natives call a *budgerow*, a boat something like the ark only small, and with a deck which the ark had no need of: that is, it is a flat boat with a one story house extending from the middle to the stern, and this has two rooms usually; the outer one is the living room, and in it I sat and eat and slept. * * * * The canal is not a hollow ditch, such as I remember in America, with worn-out horses trotting along on a tow-path, but like a river of clear water, and indeed is a part of the Midnapore river narrowed in its bed. Our boat was pulled by men and slipped down the long reach with hardly a sound beside a soft ripple. Now and then quaint country boats, laden with traffic, passed on their way up. At evening I was pleased with the sound of cheerful talk from the shore, of men and women and children going home from their

day's work. We crossed some broad rivers on the way, the broadest being more than a mile in width. I saw much new vegetation, and was particularly attracted by the picturesqueness of the native villages, always built in a little grove of cocoa palms, and most of them two stories in height, thatched with straw, and at a distance looking like great nests. We saw one thing which an old missionary said he never would have believed had he been told it: some vultures having dinner on a bullock-carrion, were taking a bath in the canal, and dipped and plunged and shook their immense wings as if they really enjoyed being clean. * * * *

Letter from Miss Hook.

(Com. by Germantown Aux. of Philadelphia Branch.)

STEADY GROWTH.

For some reason not apparent, Zenana work seems to have received fresh impetus. Some day, perhaps, we shall know that many holy women in obscure corners of the world are praying for a blessing on it. During two months past, there has been a steady increase in our numbers; last month alone we had eighty-five new pupils. That gives us hope that Christianity is slowly but surely taking a hold upon the hearts of the heathen. We have great cause for thankfulness that we have been kept in such good health in this, one of the most trying seasons of the year. Small-pox and Cholera have been prevailing in the Zenanas to an alarming extent, but we have been mercifully spared, notwithstanding we are exposed to it continually. One of our ladies, one day, as she was going along a lane to her school, met a Babu coming up in great haste and excitement, who called to her, "Madam, do not go down there, the district is infected with cholera and I am fleeing."

Our missionary was amused at the poor man's alarm, but the native teacher was nearly paralyzed with fright, so that the school had to be closed for that day.

NEEDS FOR PRAYER.

The Bengalis are a timid race, and have not the strength of character that the people of Northern India possess; for this reason also, the native Christians require great faith to sustain them in times of trial. I often wish that the churches at home had a better conception of the true condition of the native Christian church in this heathen land, its temptations, its struggles. We often hear in missionary meetings many prayers offered up for the heathen, but seldom a petition for those who have come out from among the heathen, and are heroically resisting the almost overwhelming tide of evils that assail them on every side. I want to enlist the interest of the readers of these pages in this class, and in order to do this, let me recount some of the trials that they are called upon to endure.

When a native takes that step that makes him an outcast from his father's house, he goes out into the world a beggar and a by-word of contempt to all his former friends and relations. His father may be worth a million, but he cannot get one pice of it, to keep him from starvation. All branches of industry are filled by heathen, and if he ventures to join with them, he places himself not only in the way of temptation, but is subject to great insults, persecutions, and perhaps death itself. The only friends he can then have are the few missionaries, and his only employment, the teaching that they can give him to do, and for which he receives the small salary that is barely enough to keep him from want. With this pittance, the Christians of this land have studied, taught and brought up their children. If they fall ill and cannot work they are objects of charity; and if they die, their children must be cared for by anyone the Lord in his goodness may raise up to befriend them, until they are able to earn their own living. The missionaries often get their children in schools and support them by contributions from home, and when grown, give them work in some branch of mission labor. Many of this second generation of Christians are the ones we have employed as our assistants in the Zenanas, Others are foundlings who have been brought up in the Mission orphan-

ages, and when grown, must care for themselves. They live in the cities and villages surrounded by the heathen; they see and become familiar with their vices, their moral sense cannot be very elevated, and their innate timidity renders them more liable to fall into temptation. Many, in the midst of great temptations stand firm and lead true and blameless lives, while others get drawn into the whirlpool and become wrecks. For years to come these Christians must struggle on, resisting the army of Satan's emissaries that beset them on every side.

When we consider all their temptations we must have great charity, and often ask ourselves, if we would be much better in their circumstances. Our duty here is to strengthen the weak, give them our sympathy, and encourage those who are ready to faint. The Apostles had precisely the same experiences. Paul found many of his converts very weak in the faith; they defiled themselves with many of the sins of their heathen neighbors, and his soul was greatly tried; but he did not despair or cast them off; when they could not bear meat he fed them with milk; he prayed for them, assisted them, and wrote letters to them, and thus helped them until they became strong Christians. So we, weak though these Christian teachers may be, by our watchfulness and many prayers must strengthen and help them, that they may do much for their heathen sisters.

The missionaries are few, much of the work must be done by native helpers, and while we are preparing them for it, we are doing much for the heathen. Some of our teachers here are very poor, the famine has raised the price of food, and we feel the want of funds to aid them. We cannot take Mission money for that purpose, nor can we raise their salaries unless all the Societies here do the same. If some benevolent ones at home feel moved to send us some contributions for this purpose we shall be very thankful. Let me beg that the Church at home will bear in remembrance this class of fellow-Christians, and plead for them at the throne of Grace.

Letter from MISS SUNDER.

THE BROTHER'S FESTIVAL.

I lately entered a house in the midst of a feast that was being given to the brothers. At first I was rather amused, but as I had to wait for a few minutes the ceremonies in which they were engaged struck me very painfully. This festival is called "Bhal phota," the first word meaning "brother," and the second, "spot." Sandal wood is rubbed with some peculiar kind of oil on many things. Early in the morning, the sisters who are younger than the brothers, fall down and do obeisance to them, then rise and spot their foreheads above the nose with the ointment of Sandal wood. Should the brother be younger than the sister he has to pay his respects to her, and then she spots him. After the spotting, different articles are presented by the sisters, such as clothes, fruits, sweets, and later in the day the brothers are feasted. I saw one being waited on and it made me quite indignant that a man should allow himself to be served by so many women. A small bit of carpet was spread, upon which he sat down most deliberately; a large brass plate was placed before him with a quantity of rice and innumerable small brass cups with different kinds of curry and Bengali sweets.

I could not help hoping that the time would soon come when he would see how degrading this style of thing is. What makes matters worse is this, that the women do not care for all this now, and that they join in it simply because custom binds them so firmly.

During a recent visit to North India I compared notes, and I must say, that in Calcutta we are making greater progress. The women in Delhi astonished and amused me; they are quite different from the Bengalis in appearance and dress. They generally wear loose drawers gathered at the ankles, a tight-fitting bodice very short waisted, and a large chudder; their ornaments are on a very large scale: silver rings and balls on each toe, rings between every joint on the fingers, a large one with a mirror on their thumb, in which they constantly admire themselves, and armlets from the wrist to the shoulder.

INDIA—Allahabad.

Letter from MISS JONES.

(Communicated by Philadelphia Branch.)

WORK BEFORE SUNRISE.

I went out to teach before sunrise and visited four Zenanas, each containing two pupils. I was struck by the sights, as I passed along the road through the outskirts of the city, where are quite a collection of Hindu temples. At the back of one of these near the road, lives in the open air one of those miserable creatures, called Fakirs. His appearance is frightful indeed, his whole body and face covered with a kind of paint which makes him look ghastly and hideous. His hair is long, filled with filth, and is wound round his head like a turban. Any hour in the day I find him in the same spot, sometimes sitting and at others lying down, but surrounded with idols. I sometimes see persons there sitting at his feet and consulting with one whom they consider their holiest of men. Think of remaining in this dismal place from one year's end to another ; how sad such an existence must be !

Along this road I also pass places where different idols are set up under the trees, with small altars arranged before them for worship. In this vicinity lives one young Bo of whom I am fond, who is a bright, cheerful woman, but dull in her studies, and for this reason she is badly treated and made fun of by the other women of the house, and beaten by her husband. One day I found a new Bo there, a girl eleven years old, the wife of a younger brother, who had come to live with her husband. She was very shy, and when I entered the room she drew her sarree over her face, and hid behind one of the other women. I began talking to her and she soon came and sat down by me. She began her lessons immediately, and while she knew nothing about God and the Bible, she had been taught a little about reading. Being naturally intelligent, she succeeded with her lesson better than the other Bo who is very much discouraged, and seemed almost ready to give up in despair. She remembers the Bible lesson very well and understands a great deal about it. She seems to love me, often telling me

how unkind the others are to her. How I wish the unhappy girl realized Jesus' love to her, and would give her heart to Him.

I also visited a young Bo who is only fourteen years old, and a mother. She is very anxious to learn, but having all the cares of her home, and child upon her, she progresses very slowly. She always listens attentively to the Bible lesson, and remembers it very well. I thought she must understand something about Jesus and His mission to earth. To ascertain, I questioned her and was somewhat struck with her impressions on the subject. I asked her if she believed in Jesus, and she said, "Yes, I believe He is the son of *your* God and that He died for your people, but He does not belong to us." I find the same trouble with others much more enlightened and better educated than she. It seems difficult for them to conceive of Jesus as their own personal Saviour.

On a "poojah" day, but one of my pupils read with me. She is so different from any of my other women, that I always find it a comfort to be with her. Her husband is insane, and as she is poor, she finds it difficult to sustain herself, her old mother and young daughter. She has been taught for a long time, and I believe is one who truly loves Jesus. She never worships idols and does not believe the least in their religion. I had a very interesting talk with her one day. After she had read her Bible lesson, I asked her if she really believed in Jesus. She said, "Why should she not, as He was the Son of God." She then told me she loved Jesus, and prayed to Him, and knew He had died for her. To test her further, I asked her where she thought she would go when she died. Her face brightened, and she answered quite confidently, "that she would go to Heaven." I believe the woman really understood what she was saying, and I expect to see her one day standing among the redeemed in Heaven.

JAPAN—Yokohama.

Letter from MRS. PIERSON.

SCHOOL PROGRESS.

We were delighted to welcome dear Miss Crosby to the "Home" again. I am especially thankful for the prompt response to the call from this side of the ocean. She has not come one day too soon, for Miss Guthrie, although hopefully better, is still in a precarious condition. * * *

Our examination of the school was pretty fair. It was conducted in my department by topics which were written on slips of paper, folded up and drawn by the scholars who knew nothing of their contents until opened. Some difficult questions were asked by the audience and answered satisfactorily. * * * * *

My class of Bible readers were kept an hour and a half. Their examination opened with the following topics, sketches of which I had either selected or written for them: the Creation, Fall, Flood, Origin of Nations, Abraham, Isaac, Jacob, Joseph, Moses, the Call, the Exodus, Church in the Wilderness, (in two parts). These they were prepared to give in Japanese or English. From the Book of Joshua to Samuel, they could give the historical incidents and describe the principal characters in English, of their own construction, or in Japanese. The synopsis of each Book had been carefully studied. They have read thus far this year, with the References, and writing some parts of Leviticus, Numbers and Deuteronomy. There were several gentlemen present, among them some ministers, who plied them with questions which would have puzzled some wiser heads, but they answered ably. The girls said afterwards, this was the first Bible class that had ever been examined in Japan, and they hoped to do better next time.

I cannot tell you how deeply the subject of a system of Bible teaching for them occupied my mind, before the class was formed. It was also one of earnest petition for guidance. In this latter, I was joined by the girls themselves. It may be asked why the New Testament did not form the subjects for

study. I felt that they must have the history of God's ancient people for a foundation. I trust that next year this same class of girls may be retained under my instruction, and be able by God's grace to make much progress, as well as in the Divine life. They are also sowing the seed faithfully in hope. Rev. James Ballagh made a beautiful address at the close of the examination.

OUTSIDE TESTIMONY.

I received a very pleasant letter from a missionary who was present at the examination, some extracts of which I will send you :

"I cannot too heartily thank you and the other ladies of the Home for the pleasure I had in being present, by invitation, at the recent examination of the Young Ladies' School in connection with your Mission. I have now attended and taken part in two of your annual examinations, and feel that I am in a position to form a somewhat correct opinion as to the educational capabilities and success of your establishment, and though this is but a formal note of thanks, I trust you will not deem it out of place if I add a few remarks on those points. There were some highly gratifying and satisfactory facts which I beg to mention, and especially the following :

1st. "Everything showed that the 'Examination' was a *reality*, and not an Exhibition or mere parade of set pieces got up for the occasion.

2d. "There was no appearance of *cramming*, on the contrary, there was every indication of honest study, as was shown by the intelligent and ready answers given to the varied and often difficult questions put by the visitors.

3d. "Diligence on the part of the pupils, and intelligent and faithful tuition on the part of the teachers were evinced.

"The exercises that most impressed me were :

1st. "The prose lessons were understandingly read. The enunciation was distinct, and pronunciation good.

2d. "The spelling lesson showed that they had been thoroughly grounded in this essential ; and in the dictation lesson

which I had the pleasure of giving, the errors were surprisingly few.

3d. "Grammar. * * I was glad to find that your pupils not only learn the rules of grammar, but know how to apply them.

4th. "In arithmetic they are well advanced, and the black-board demonstrations of the questions propounded were everything that could be desired, and showed that the various steps of the solutions were understood.

5th. "The extent and accuracy of their Bible knowledge showed that very considerable attention had been paid to the study of God's word. * * *

"The subjects at examination were drawn more particularly from the first eight books of the Old Testament, but I have no doubt they are equally familiar with the New.

6th. "I shall refer to one other point, and that is the singing and playing. They were both excellent; the time was good, and they all sang well together. Listening to the music of those sweet and on the whole, well-trained voices was one of the pleasantest parts of the 'Examination' exercises.

7th. "I find I have still another topic to remark upon, and that is the general excellence of the girl's penmanship. This formed no part of the examination, yet I could not help noticing how well the writing and figuring on the blackboard were done. * * In conclusion, I would express my high estimate of the secular and religious instruction imparted in your mission school, and the wish that it may in the future be prospered yet more abundantly."

Letter from MRS. VIELE.

ORIENTAL SCENES.

There is something peculiarly fascinating to me about this shore and surroundings, always reminding me of the sea of Galilee, upon and on the shore of which we have so many reminiscences of the Saviour's life. The natives' boats were

the first novelty that attracted my attention when we dropped anchor in the bay, August twenty-ninth; such odd looking crafts on which I suppose there has been little improvement for hundreds of years, and I have no doubt are much like those used in our Saviour's time. We always see fishermen in them, or on the shore, mending their nets or preparing to launch out, reminding me of Peter, Andrew, James and John who were similarly engaged when they heard the call Divine and left all to follow Jesus. While my children play in the sand I love to sit and imagine these scenes.

The scenes of the Bible have a new and vivid interest in this old country, where the habits and customs are so much the same. One day I was reading the story of Joseph to my children, and when I came to where his brethren bowed themselves to the ground, one little girl quickly went through the ceremony, in the manner of the country here, to show me how it was done. We read of Elijah running before Ahab's chariot, so here when one is driving, a native runs ahead of the horse. While driving through the narrow streets without sidewalks and which are usually filled with men, women and children, this seems a necessity, to clear the way, which the runner does by calling out and swinging his arms as he runs; but in riding miles out in the country where no obstacles impede progress, this seems like a great waste of physical strength to keep up an old Eastern custom.

WORK EVERYWHERE.

I now distribute one hundred copies monthly of *Glad Tidings*, a little Sunday school paper edited by Miss McNeil, one of our missionaries, and published in Japanese. The natives have so little reading of any kind that they greatly prize these papers, and what I do not use in my Sunday school I scatter in other ways. I have had them follow me a long distance on the street when they saw I had them, and then stop and ask me for one. Sometimes I take my children to the sea (or bay) shore where there are little villages of fishermen's huts, and where in ten minutes I can gather from twenty to

fifty children together. My girls sing a hymn in Japanese, and interpret a few words for me, and we distribute papers among them.

* * * * *

But my faith in God's willingness to answer prayer, has been greatly quickened since I came to Japan, meeting as I do so many who have been in Christian homes, and hearing so many expressions of gratitude for faithful prayer and counsel, which are never quite forgotten, or entirely disregarded. I would gladly bear testimony to the Christian mothers of England as well as to those of my own country to God's faithfulness in following with his Holy Spirit their prayers for the wanderers, by sea and by land.

In the department of the Home which I superintend, I have to assist me a young English girl, the eldest of five children, whose Christian mother died seven years ago, leaving them in this strange land in charge of a drinking father. Through the influence of a missionary lady who was with the poor lady when she died, they were all brought to this Home; two, a boy and girl, have been adopted by a missionary in China; two boys have found homes in an asylum, and this one, now seventeen years old, is developing into a useful Christian woman, a help and comfort to me, and a constant proof of the answered prayers of a dying mother.

Letter from MISS NELSON.

REGULAR WORK.

I went into the school the first week in January, and feel greatly interested in my little scholars. I find them very tractable and far easier to manage than the children I have taught at home. Miss Fletcher and I go over before nine o'clock in the morning and sing with the whole school and Bible Readers. Then Mrs. Pierson comes in and has a Bible lesson in Japanese. At half past nine the regular exercises commence.

I was quite amused at a little conversation which passed between me and one of my pupils. She was in my room one day

talking away ; after a while she said, " I dreamed last night about ghosts." " Oh ! " said I, " you need not feel frightened ; there are no such things as ghosts." She did not seem quite satisfied, but was silent for a moment and then said : " Well, there is the Holy Ghost." This was a refutation of my assertion for which I was wholly unprepared ; nor did I exactly know how to convey to her a clear understanding of the subject.

I have been with Mrs. Pierson to a few of her outside meetings among the women. These scenes make me feel so helpless and so anxious to acquire the language.

Letter from MISS CROSBY.

VOYAGE SAFELY CLOSED.

June 5th. I am thankful to say that through the protecting care of our Heavenly Father, I arrived at Yokohama on the afternoon of the 21st of May, having had a safe and pleasant voyage of eighteen days from San Francisco. Nothing of interest occurred on the passage, and having crossed the broad Pacific twice before, everything connected with it had lost the charm of novelty. Yet I do not wish to say anything against the sea, for it treats me well and I enjoy even a long voyage, particularly when I feel the need of rest as at this time after my hurried departure. I think, too, I am now feeling the benefit of it, for I have not been so well and strong in a long time as I am at present, and I feel like taking up my duties with new energy and courage. * * * I find everything going on at the Home quietly and pleasantly, and the hearty welcome I received was most gratifying after the disappointment I had experienced in the abrupt termination of my vacation. * * * It is difficult to realize, now that I am back in my accustomed place, that my visit home has been anything more than a dream. One thing, however, that makes me feel that it was more than that, is the recollection of the many friends I met at No. 41 Bible House, all so interested in this work, and of whose sympathy in it and labors for it I feel so assured.

GREECE—Athens.*Letters from MRS. FLUHART.*

MOUNTAIN VISIT.

Last Saturday was quite a day of pleasure for us. Some American friends here proposed that we should accompany them to Mt. Hymettus, and at nine o'clock we walked to the outskirts of the city, where we found seven donkeys awaiting us. * * * After a short ride we reached a deserted monastery at the foot of the mountain which most of us proceeded to climb. There was no path, but we clambered over rocks and through thorns with great patience. When not far from the summit, we saw at a distance a shepherd with his sheep, and one Greek gentleman, who accompanied us, asked if he could give us some milk. He replied that he could, but had nothing to catch it in, whereupon the gentleman took an orange from his pocket, and soon had prepared a very good substitute. The shepherd brought the sheep in an oriental style, thrown around his neck while he held the two feet on each side in front. The milk was very sweet and refreshing, and was doubtless quite an assistance to us in finishing the ascent. The view from the summit includes all the southern plain of Attica, and Sunium looks quite beautiful stretching away in the distance. There was a little haze in the atmosphere, so that we had not so fine a view of the island as one has on a clearer day. The old temple on the island of Egina, I am told, can be seen with a glass from the summit. In an hour we were at the monastery, and found a lunch awaiting us, of which we partook heartily, and then after gathering some ivy from the old walls we left for Athens, where we were very glad to rest. Hymettus is about 4,000 feet high, and you have doubtless heard of the beautiful colors it reflects just after sunset on a clear day. If one once sees it at such a time, it can never be forgotten.

CLASSIC SCENES.

Ever since I came to this land my interest in Greece and her people, both ancient and modern, has been increasing, so that my gratification in visiting its classic places has been un-

bounded. With a friend I left the Piræus one clear, bright morning and steamed into the Saronic Gulf, with Salamis on the right, Munychia, with the tomb of Themistocles, on the left, and Æguina in front. Nothing could be more beautiful. As we passed near the latter island we saw quite distinctly with a glass the temple of Jupiter Pan Hellenes, said by some to be the temple of Minerva. After landing at Poros, Hydra, and Spelzia, we reached Naliua between three and four o'clock in the afternoon. * * * We ascended the Palamede to see the sunset, counting 968, stone steps before we reached the top. Here we found a garrison of soldiers, saw some of the artillery, among which we recognized by the lion on top old Venetian pieces, bearing the date of 1687. We could also look down upon a prison here for criminals. What a miserable-looking set the men were : nothing but the grey walls around them and the blue sky above. The view of Argos, its plain Tirysus, and a glimpse of Mycenæ, was very fine, and the rays of the departing sun rendered it an impression never to be forgotten. * * * One afternoon we rode to a monastery on the side of Mt. Ithome, which was in a most romantic spot, as they usually are, monks having an appreciation of nature. * * * We dismounted and walked for an hour the remainder of the ascent, but the wonderful beauty that there burst upon us well repaid the tiresome labors of the day. On the summit was an old convent where a solitary monk resides who descends to the monastery below once a week. Just below, to the west, were the ruins of Messene, the walls and towers of Epaminondas are very significant, and a view on all sides the most magnificent I ever saw. The Parnisus flows from one extremity of the Messenian plain to the other which is perfectly green, a thing not seen in Attica. We counted sixty or seventy villages visible from the summit. In addition to the natural glory of the scene, when we reflected upon the many struggles that summit had witnessed, we could only admire in silence. * * * I felt somewhat lonely among so many monks, but they were very kind. * * * They told me only one lady, an American too, had ever visited them before, but she did not go to the top

of the mountain. * * * Beyond the village of Tragage we met several men and a woman. One of the men was riding a donkey. The woman had suspended behind her a load of brush, as much as she ought to have carried: on top of that stood a child apparently three years old, with its arms around its mother's neck. In front was suspended a leathern cradle or pouch which had two sticks fastened in the side something like map-rollers. These formed an affair in which a tiny baby was placed, and on top of the sticks stood another infant of about two years supported by the mother's arms. She was young and had a pleasant face. I said: "What, you carry three children?" "What else can I do with them?" she replied. * * * We passed where Xenophon lived and where his tomb is. Late in the afternoon we reached Drouva, a small village overlooking the excavations of Olympia. The revelations being made there accord, I am told, very accurately with Pausanias' description.

SCHOOL CLOSING.

June 13th. Our school closed one week ago to-day, and although the number was too small for an examination we had some recitations of Scripture and other things with songs. All seemed to be delighted, and the few parents enquired anxiously about the continuance of the school.

THESSALY—Volos.

Letter from MISS LEYBURN.

DESOLATION OF WAR.

Miss Leyburn recently left Athens in response to an earnest conviction that an important work was to be accomplished at this time in Volos. She writes, under date of June 1st:

I have now opened here a little school in the room in which we have preaching service. I have ten pupils, five belonging to evangelical families. It was to get this foothold that we all felt something must be done at once.

Just now the people here are in joyful expectation, hoping to become a part of Greece proper and be freed from the horrible

cruelties of Turkish bondage. I will give one sentence from a letter, the publication of which caused the death of the writer, Mr. Ogle: "The women and children were shut up in houses * * * to beat and kick and tyrannize over them, so that the place rang with their screams and with the brutal laughter of the fiends who revelled in these orgies." Not only this; their women and little ones were in many instances put to death, their houses plundered and burnt, their men taken alive to be butchered most horribly, sometimes having their heads cut off inch by inch with dull pocket-knives, sometimes they were partially mutilated and their bodies put over a slow fire to finish the work they had so horribly begun. The poor women in Macronitza are sitting starving because they cannot dare to go up the mountain side to work their little fields. * * *

In a private letter Miss Leyburn says: God only knows how the poor people in these mountain villages have suffered during the last six months. War has come upon them, with all its horrible devastations: their men have been slain in battle, their property stolen, their homes laid waste, their wives and little ones cruelly murdered. * * * It was to obtain just such facts and to get some statistics of the present condition of the inhabitants, that we made an excursion May 21st and 22d. We were accompanied by a mounted guard of two Turkish soldiers kindly afforded by the British Consul. We went from Volos direct to Macronitza, passing twice on the way small encampments of Turkish soldiers. Then, about an hour from Volos, we came up with a party of returning refugees, having themselves and their household furniture all packed on the back of mules, each mule presenting very much the appearance of a small loaded cart, except that underneath were long feet instead of four wheels. On the top of each load were seated one and sometimes two members of the family. On one mule I counted a dozen chairs, one or two beds, and some other articles. Some of the party were walking, and amongst them was a poor little servant-girl, not more than eight years old, lugging up that long, steep mountain a baby! It was so pitiful to see her that I offered to relieve her of her burden, and, with grateful thanks,

I received the little swaddled baby in my arms up on my mule, and soon found I was carrying a little living "Alexander." I began to wonder what his future might be, and if he might become a *great* or at least a *good* man.

But there was one sad, sad incident in our ride, which took from it all the pleasantness of what we might otherwise have enjoyed intensely. A poor old man was walking by our side looking most dejected; when one of our party asked him what he had suffered by the war in broken accents he told us as best he could, *his all was gone*—his wife and three little children had been murdered! and what was left to him?—a barren naked, desolate loft—*his home*. We afterwards visited him; he grasped our hands in both of his and beckoned us to sit down on the sill of a broken window, for there was *nothing* left him but the naked floor, and—the bitter recollection of what he had suffered.

Upon reaching Macronitza we immediately requested to be conducted to the houses of those only in actual destitution, not the poor in general. Our Greek brethren told them that I was a stranger who felt an interest in them and wanted to see and know their present condition. They immediately procured for us as guides two priests, as those best informed of the location and condition of the sufferers.

But first of all, as you well know, the arrival of strangers in the public square of a Greek village causes no little sensation, especially, as in this instance, one of the party being a *lady*, and from *America*, came escorted by Turkish soldiers. * *

The village is beautiful for situation, and the magnificent springs of icy-cold water and running streams refresh our eyes, especially after having sojourned for a time in the thirsty plains of Attica.

Our guides, the priests, soon brought us to the scenes of desolation and woe. One of the first whom we visited was an old woman who had lost one son in battle and another was still imprisoned by the Turks in Larissa, and her daughter-in-law and little grand-children were entirely destitute and depending upon charity for their daily food. * * * Two days later we

learned that the English authorities had interfered and three prisoners were on their way to Macronitza. * * * The homes of these poor creatures resembled an old deserted stable of some poor man in Virginia. The lower floor of each was of dirt and generally strewn with the marks of destruction made by the Turk. The donkey mule, or goat formerly kept there was *in every instance* stolen. In the upper floor of one, to which we were conducted by a ricketty stair or ladder, there was literally *nothing* but the broken floor and the wretched half-naked, half-starved occupants. In another we found a young widow, three little children, and an old grandmother a hundred years old ;—in another a young female, whose father and brother had both been killed, and she was left without a living relative. She spoke not one word, but only wrung her hands in bitter grief, while others told her tale of woe. And thus it was from house to house *nothing but sorrow and desolation*. Yet it was touching to see the cordiality and warmth and even grace with which they received the stranger ;—sometimes with the expression of bitterest woe on their countenances, and sometimes they would smile at the seeming incongruity of giving us so cordial a welcome to nothing.

There was that day displayed among these people unparalleled fortitude and devotion to the cause for which they were suffering, a devotion to each other, a pride and self-respect which was most wonderful to behold. I can truly say *there is not a beggar in Macronitza* ;—not one asked us for a lepto or a piece of bread ; they simply told us their sorrows, without a single harsh expression even in speaking of the Turks. We were frequently told that day, “ *We hope no longer for liberty ; we are simply sitting and waiting to see what God is going to do for us.*”

It was computed that we visited that day the destitute in about one-fourth of the village of 5,000 inhabitants ; at this rate there is supposed to be one hundred families in like suffering. These families were too poor to leave and go to some safe refuge during the insurrection, and so remained, hoping to save their little all by fleeing to the mountains when the enemy came, but this is the result, and now they have nothing.

The rest of the inhabitants of Macronitza have all suffered ; many are very poor, and the Turks are now pressing them for taxes when they have nothing to pay. Some are selling their olives, *now in bloom*; for almost nothing to meet their present demands. Nor is this all, for in the Provinces of Epirus, Thessaly, etc., there are near fifty villages many of which have suffered much more than Macronitza. About forty have been burned to the ground, and every inhabitant left destitute. Many are refugees in Greece and many starving here.

God has never granted me a greater pleasure in my life than having had it in my power, through the kindness of others, to give a little to these poor creatures. * * * *

June 27. Last week we gave a thousand okes of flour (about two thousand seven hundred pounds) to the sufferers on Mount Pelion. The consuls here have received from the father of Mr. Ogle, money especially for these sufferers for whom he laid down his life. As I am responsible for this money I must see and know its application. This will probably require my taking a journey into that desolated region, and I trust the result of my visit will not only give temporary relief but may be the means of awakening still greater interests for the starving thousands. Above all I trust it may be the means of establishing the foundation for Christ's kingdom here. If we can only give these people with their freedom, for which they are hoping and praying, a still greater, a purer and higher freedom, even the light of truth as it is in Jesus Christ !

Home Department.

“Ye did it unto Me.”

No part of our work at home gives greater stimulus than the fruits of self-denial which are constantly coming to us. From many letters we make a few extracts which will carry their own weight :—

“There is a touching story with two dollars of our contributions, one dollar of which is from Mrs. A. C. K’s children, in memory of their little sister, who died some five years since. This money was their part of a sum found in the pockets of an aged great uncle, who was drowned, which was divided among his nephews and nieces. Mrs. K’s wish is that it should purchase a thimble for the little dumb girl, Miss Coles wrote the ‘Willing Workers’ in Albany about, which letter was sent out to Cincinnati to be read in our Society and greatly interested us. The remaining one dollar is the gift of a mother in memory of ‘Lizzie White,’ an only daughter, nine years of age, whom she lost *twenty-five years* ago. After her death, this amount, in small pieces of silver, was found in her little purse, which was so precious to the stricken mother, that she has kept it all these years as a tender link. While visiting me recently and hearing me speak of our missionary work, she became so interested that she lovingly placed it in my hand and said, ‘I wish to dedicate it to God and let it be for this work, in memory of my precious child.’ I cannot but feel that with this sacred gift goes a special blessing. Put it to such use as may seem best.”

From the northern part of New York State we hear :—

“THE wife of a soldier in garrison here has joined our Band and was in the meeting yesterday. She had already given

three dollars, but said, 'My husband told me I must have one dollar every month to give for this,' and my father always tells me, 'you give and do all you can if it is only little,' and *this is my little.*' We think twelve dollars a year considerable from soldier's, not officer's pay."

ONE of our collectors in a New England state writes to us :—

"I am glad to be able to send a little more than last year at this time, notwithstanding pecuniary disadvantages. Three dollars and a half of this was contributed by Miss M's Chinese boys, which they desire shall be appropriated for the Union work in China. A lady who has always given five dollars, said last year, that she should wear her old bonnet, for she could not cut off her subscription. This year she said she could give but two dollars, and must *still wear her old bonnet.* Many have made sacrifices I know, to give as they have."

New Standard Bearers at the West.

MRS. EMERSON, of Rockford, Ill., writes :—

"We have three Bands organized, auxiliary to the dear Mother Society. The old 'Forest City' Mission band has reorganized under the name of 'The Argonauts,' having between thirty and forty members already in two meetings. Miss Helen Blakeman, Rec. Sec. ; Fannie Love, Cor. Sec. ; Mrs. E. Sumner, Pres. ; Miss Mary Taggart, Vice Pres. ; and an Executive Board of eight young ladies and gentlemen. A set of younger girls enroll themselves 'The Rockford Auxiliary,' Miss Emma Dunshee, Pres. ; Miss Cora Smith, Rec. Sec. ; Helen Knowlton, Cor. Sec. ; and an Executive Committee of six. The Infant Class of forty members, 'The Gleaners,' are under the care of Miss Fanny Ray and Miss Agnes Taylor. This latter Band meets every two weeks at my house. The 'Rockford Auxiliary' usually meets every two weeks ; and 'The Argonauts' the first Tuesday evening in every month."

Mission-Band Department.

A Widow's Story.

AMONG my pupils is a widow of high caste, who is considered the most holy of a family of five and does all the cooking. She once told me the history of her life, which I now give you as nearly as possible in her own words:—

“I was my father's eldest daughter, and as I was greatly petted by him, there was no wish of my heart that he did not gratify. I was married when I was seven years old, to a husband who was very much older than I, and belonged to a very rich family. I continued in my father's house as happy a child as you could wish to see. When I was eight years old my husband died, and with the exception of the two or three days of my wedding, I never saw the man I was married to, and being so young a child I do not even remember him. The grief of my father at hearing I was a widow can well be imagined. I was allowed to remain with my people until I was about eleven years old, when my father-in-law said it was no longer proper for me to stay out of his house. The fact of the matter is they were afraid that if I stayed at my father's, I would not be guarded closely enough. So though I cried my eyes out, I had to go. No more was I allowed to stay with my people excepting on a visit of a day or two. My father used to come and see me every evening on his way from business. I would beg him to take me home, but ah! that was impossible. Work was

appointed me in the household ; I had to take charge of the room where the idols were kept, clean it, and make every preparation for the pooja, even to grinding the sandal wood to a paste.

One day I was grinding the sandal wood, I had had a bath, and as I had very long hair it was hanging on my shoulders to dry. While occupied thus, suddenly the door was thrown open, and the Brahmin who did pooja for the household walked in ; but seeing me there he walked out as fast again. My mother-in-law came to me, and the next morning I was told that I must get up before the break of day and get through my work, so that no man could see me, and come back into the women's apartments. No thought was given to my feelings, no matter whether I was ill or well, up I must get ever so early and get a bath, so as to be able to go into the idol's room. All the good clothes, or the good food I received, came to me from my father's house. By degrees I left off the jewels I had, and wore, the simple white cloth, the sign of my widow-hood. After my father's death, I was kept so strictly, I could not bear it any longer, and as I was no longer a child, I came to my brother and sister, and here I have continued ever since. Life has had very little pleasure for me. Such is our evil Hindu religion."

This story gave me the key to all the strict ceremonies she is always practising. She firmly believes the ashes of cow manure to be most sacred, and wherever a person sits and eats she is very careful to cleanse the place with this mixture and the water of the sacred Ganges. Once she eat some salt in which happened to be the parings of some one's nails. She at once was obliged to bathe, and swallow two pills made of the mixture mentioned, which would cleanse her from impurity. She told me lately that she does not take the same pleasure

in observing the rites of her religion, and she believes I must be praying for her. I have hope of this widow.

A. SUNDER.

Acceptable Visitors.

MRS. PAGE writes to the Mission Band at Wethersfield, Conn.

The box containing dolls, etc., reached us in perfect order. The dolls looked as if they had just walked out of a milliner's shop, and thus I put them into the arms of their new mothers, standing ready to receive and embrace them. I wish you could have seen the happy faces, as each doll was borne away in triumph. It was kind indeed of you to spend your leisure hours in seeking pleasure for these little ones. I read out your letter to them before I distributed the presents; and then translated the letter into Bengali, for the benefit of those who do not know much English. Some time after, I asked a little girl, "What shall we do for these young ladies who have done so much to make us happy?" Her reply was, "We will pray for them, that the Lord may be pleased to make *them* happy too." They have learned the Scripture texts and verses that were around the necks of their dolls, and can repeat beside, many other texts and hymns. The dissected picture was given to a little sick child, and proved a source of great comfort and pleasure. The tiny bureau is now a receptacle for Scripture cards and Bible pictures. We thank the little donor very much indeed for her most valued possessions, given so freely for the good of others. I never look at them without thinking of the great love of that little child-heart. May many blessings follow her and hers. The gorgeous covers and the bright, warm-tinted pictures are duly appreciated, natives being fond of gay colors.

The Wild Eskimo.

AN Eskimo tent is made of skins sewn together and stretched over poles. There is a little hole at the top for the smoke to come out, and generally there is a flap of skins to cover the hole by which you enter. They are quickly set up, and easily moved, so that they are much used by those who wander from place to place. A year or two ago two of these wandering families were persuaded to settle at Ramah. The children were sent to school. The boys soon began to read, and were grateful that they were allowed to live among Christians, but their sister, Nachasak, puzzled the missionaries very much for a time. At play she was wild and quarrelsome, and on entering the school she sat down in a dark corner and stared vacantly at the alphabet-sheet which she clutched in her dirty fingers. At the first attempt to teach her the letters, she broke out into a loud laugh, which disturbed the whole class. Her dirty face, with its wide open mouth, was anything but charming at the best, but as soon as she began to laugh, it was drawn into a succession of hideous grimaces, in which her long and pliant tongue played a great part. Fortunately those around her were not often treated to a sight of this exhibition; for nature had covered her face with a veil of thick black hair, which had never made any acquaintance with comb, brush, or scissors. What darkness reigns in the heart of such a heathen child, He only knows who took pity on Nachasak, and gave the missionaries patience to bear with her. For a time she sat passively in the schoolroom, but as she watched the others a change came over her, and at the examination they were able to put some questions to her, though without any danger of getting an answer. Yet it was pleasing to find that at least the three first letters of the

alphabet were familiar to her eyes and memory. But now who would recognize the Nachasak of former days in the neatly dressed girl with clean hands and face and tidy hair bound with a pink riband, who stands up and repeats a hymn about the love of Jesus? Surely the Lord and Saviour, the great friend of children, has been working in the heart of this poor Eskimo girl, and will complete His purposes of grace towards her.

ADAPTED.

NEW LIFE MEMBERS.

Mrs. A. Parrmore, by Mrs. R. I. Brown, N. Y. City.
 Mrs. George H. Hepworth, by Mrs. R. I. Brown, N. Y. City.
 Mrs. Llewellyn D. Bevan, by Mrs. R. I. Brown, N. Y. City.
 Miss Sarah J. Cobb, by Mrs. R. I. Brown, N. Y. City.
 Mrs. G. C. White, by Mrs. J. H. Patten, Brooklyn, L. I.
 Mrs. Emma Willard Lamp, by Mission Band "Prairie Gleaners," Galesburgh, Ill.
 Mrs. Parsons Cooke, by Mrs. O. F. Avery, Chicago, Ill.
 Miss Susan L. Harrison, by "Mt. Pleasant Aux.," Mt. Pleasant, Ohio.
 Miss Elizabeth E. Burke, by "Old South" Union Band, Brooklyn, L. I.
 Miss Ellen Garrahan, by "Old South" Union Band, Brooklyn, L. I.
 Mrs. Edgar S. Auchincloss, by Mrs. Samuel Sloan, N. Y. City.
 Mrs. Wolcott Richards, by Mrs. H. P. Williams, Norwich, Conn.
 Miss Eunice J. Morton, by M. B. "Real Folks," Hatfield, Mass.

OF THE PHILADELPHIA BRANCH.

Mary Boardman, by "Harriet Holland" Band, 10th Presb. Ch.
 Willie P. DuBois, by "Shippen" Band, 10th Presb. Ch.

BY THE KENTUCKY BRANCH.

Mrs. Samuel J. Look, by Band "Hopeful Gleaners."
 Rev. J. S. Hays, by Band "Ray of Promise."
 Mrs. A. E. Sloan, by "Kentucky College Band."
 Mrs. Julia A. Coombs, by Mission Band.
 Hindoos Friend, and "Carrie Seward Memorial," Louisville, Ky.

RECEIPTS of the Woman's Union Missionary Society from
May 24th to July 24th, 1878.

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas. (See items below.)	\$416 60
Boston Highlands, Mrs. Marston, in 1877,	5 20
Hatfield, Mission Band "Real Folks," per Miss Helen S. Wells, to constitute Miss EUNICE J. MORTON, Life Member, and for Japan,	50 00
Northampton, collected by Miss M. A. Allen, 110, of which 27.50 was previously acknowledged. Mrs. O. Edwards, 5; Mrs. L. C. Seelye, 5; Miss Kate Tyler, 5; Mrs. L. B. Williams, 2; Mrs. J. S. Lathrop, 4; Miss E. A. Warner, 2; Mrs. R. Hubbard, 1; Miss M. Clark, 1; Mrs. H. Lathrop, 50c.; Mrs. Loomis, 1; Miss C. L. Allen, 1; Miss M. A. Allen, 2; Miss E. Baker, 5; Mrs. S. T. Spaulding, 2; Mrs. W. S. Leavitt, 1; Mrs. H. Hinckley, 3; Mrs. J. Searle, 2; Mrs. W. M. Gaylord, 2; Mrs. E. Slote, 5; Mrs. H. H. Williams, 1; Mrs. M. M. French, 3; Mrs. L. Strong, 5; Miss Osborne, 1; Mrs. R. B. Dickinson, 1; Mrs. J. H. Butler, 5; Mrs. H. M. Tyler, 2; Miss E. Jewett, 10; Mrs. J. Whittlesey, 1.50; Miss Burnham, 2; Mrs. C. B. Kingsley, 1; Miss Helen Clark, 50c.; Mrs. J. P. Williston, 5; Mrs. I. D. Clark, 1; Mrs. H. B. Fisk, 5; Mrs. E. E. Wakefield, 10; Mrs. C. H. Dickinson, 2; also for China, Yong Kowh On, 2; Kwang King Koon, 1; Kwang Yung Kwong, 50c.	82 50
Brittan Missionary Soc. of Smith College, Miss Alice C. Osborn, Sec., towards support of Japanese girl,	34 10
	<u>\$588 40</u>

RHODE ISLAND.

Bristol, St. Michael's Church and S. S., Rev. G. L. Locke, Rector, for Zenana work, mainly collected by Miss Carrie Snow, in 1876,	\$40 50
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CONNECTICUT.

Norwich, Mrs. H. P. Williams, annual donation, to constitute Mrs. WOLCOTT RICHARDS, Life Member,	50 00
Redding, "Luann Band," per Miss M. H. Hill, for Bible Reader in Calcutta, in 1876,	20 00
	<u>\$70 00</u>

NEW YORK.

Albany, Albany Branch, Mrs. Fred. Townsend, Treas.: Proceeds of Fete Champetre and Japanese Tea Party, given at Van Rensselaer Manor House, on June 1st. 900; "Link" subscriptions from Mrs. Van Zandt and S. O. Talcott, 1.20,	901 20
Mrs. Pruyn, for expenses on boxes, etc.	8 65
Bridgehampton, Anonymous, "for Miss Brittan's Zenana work in India,"	5 00
Brooklyn, collection of Mrs. Wm. H. Harris: Mrs. E. H. Marsh, 2; Mrs. Dr. Budington, 10; Mrs. Henry R. Jones, 2; Mrs. B. F. Millard, 5; Mrs. S. E. Warner, 5; Mrs. M. E. Whiton, 5; Mrs. James W. Elwell, 5; Mrs. Wm. H. Harris, 10; cash, 75c.,	44 75
"Light Bearers," of Church of the Pilgrims, Miss Martha C. Cartwright, Treas.,	108 00
Per Mrs. A. Woodruff: Mrs. Buck, 5; Mrs. D. Johnson, 1; Foreign S. S. Association, received through Rev. Mr. Ryding, of Denmark, from children of Denmark, to aid the Japanese paper for children, (3 Swedish coins) 3,	9 00
Mrs. Robert Forbes,	10 00
Missionary Association of 2d Presb. Church, per Mr. John Rae, Treas., for "Yesso," Japan,	70 00
Mrs. H. B. Clafin, annual subscription, per Mrs. J. B. Hutchinson,	25 00
Per Mrs. S. E. Warner: "Pioneer Band," Miss Preston, Pres., Miss Jesse Mitchell, Treas.	80 00
Hattie Marsh and Jessie Murchison, for Christmas Tree at Japan Home,	3 00
Fordham, Mrs. Matthews,	5 00
New Brighton, S. I., Union S. S., per Miss Barnett,	10 00
New York, Mrs. Wm. H. Munn, annual subscription,	10 00
Mission S. S., No. 120, of South Reformed Church, Mr. R. D. Barkley, Treas., for "Laura Graham," in Dehra,	40 00
Mrs. James Stokes,	10 00
"I. J.," per Mrs. Jas. Williamson,	4 00
Miss Beggs, for Fair articles,	1 25
Mrs. Thomas G. Hunt,	5 00
Mrs. Jas. Williamson, in 1876, for special use,	5 00
"De Witt Band," Miss Ormiston, Treas., a wedding gift for Mary Richardson,	10 00
Miss J. Abeel, subscription,	10 00
Rev. Philip Schaff, per Mrs. Jacob LeRoy, in 1877,	5 00
Mrs. Peter Martin,	2 00

Mrs. Norton Judd, Wallingford, Ct., in 1877, per Mrs. S. A. Church,	1 00
Mrs. Tuttle, in 1877,	5 00
Mrs. F. S. Wiley, for "Phulmonie," Calcutta,	100 00
Mrs. J. H. Maghee, subscription,	10 00
Mrs. C. Force, subscription, per Mrs. S. A. Church,	2 00
Mrs. Anson Dodge, in 1877,	20 00
Mrs. De Peyster, in 1877,	1 00
Plattsburgh, "Brittan Band," per Mrs. M. P. Myers, collected by Miss Westcott: Mrs. Dr. Nichols, 1; Mrs. Dielle, 1; Mrs. John Nichols, 1; Mrs. Kellogg, 75c.; Mrs. Parmerter, 25c.; Mrs. Martin, 25c.; Mrs. Brewster, 25c.; Mrs. Ellenwood, 25c.; Mrs. Hoak, 5; Mrs. Westcott, 10; Mrs. F. B. Hall, 5; Mrs. M. P. Myers, 5; Miss Crawford, 50c.; Miss Florence Ellerton, 75c.; Miss Parker, 25c.; Miss Minnie Hall, 25c.; Lizzie Davis, 25c.; Emma Manning, 25c.; Louisa Graves, 25c.; Libbie Graves, 25c.; Mrs. Robert Meyer, 1; Mary Blanchard, 25c.; Bertie Heath, 25c.; Emma Chappel, 25c.; Fannie Chappel, 25c.; Georgie Cavanagh, 25c.; Moss Platt Fuller, 25c.; Maggie and Aggie Thomas, 50c.; Miss Helena Augustine, 50c.; Helen Bixby, 25c.; Emma Goff, 25c.; Mary E. Rock, 25c.; Carrie Shinville, 25c.; Jennie Heath, 25c.; Louisa Mickle, 25c.; Carrie Chappel, 25c.; Nellie Corbin, 25c.; Jennie Rock, 25c.; sales, 7.61,	45 36
Saratoga, Mrs. Dwight Williams, in 1877,	2 00
Schenectady, "Mary Pruyn Mission Band" of 2d Reformed Church, per Mrs. Pruyn,	10 00
Southampton, L. I., Presbyterian Soc., Mr. Isaac P. Foster, Treas., per Miss Brittan,	30 70
Syracuse, "Zenana Band" of the 1st Presb. Church, per Mrs. Nathan Cobb,	24 00
Mrs. R. Townsend, from Mrs. Henry Lansing, Albany, for child in Japan,	5 00
Washington Heights, "Helping Hands," Miss M. E. Johnstone, Treas., for child in Japan, 60; for "Romancee," in Calcutta, 80,	140 00
Water Mills, L. I., "D. M. Miller Memorial Band," per Miss M. E. Rose, for "Belle Miller," in Japan, 30; also, in 1877, 36,	66 00
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	\$1,843 91

NEW JERSEY.

Allentown, "C. L. Beatty Band," Miss Mary E. Gill, Sec. & Treas., for Zenana work, 26; from Miss M. E. Beatty for Dehra Doon school, 30, and for Japan, 10,	66 00
Elizabeth, Elizabeth Aux., Mrs. E.	

K. Pardee, Treas., for 2 children in Calcutta, 30; from "Mother's Meeting," for Orphanage, Calcutta, 3,	33 00
Hackensack, Mrs. Hopper, per Miss Brittan,	5 00
"Chase Band," per Mrs. Williams, Mrs. Williams, for lace in 1876,	19 00 5 00
Millstone, Ladies Mission Band, Miss L. A. VanDervoort, Treas. of which for Bible Readers, "Rebecca" and "Eliza," under Mrs. A. M. Heern, India, 50,	60 00
Newark, Newark Aux., Mrs. E. D. G. Smith, Treas., by Miss Few Smith, 2d Presb. ch. from a friend, 25; Mrs. Rowland, 5,	30 00
Per Mrs. Samuel Baldwin, Mrs. J. P. Crosby, Danbury, Conn., "Fannie Meeker Band," per Miss E. D. McIlvaine, for "Ito," in Japan,	2 50 41 00
Trenton, Miss A. R. Stephenson, collector: St. Michael's S. S., 20; Miss S. Sherman, 10; Mrs. L. Mayer, 3; Mrs. McIntosh, 2; Mrs. C. Smith, 2; Mrs. A. E. Abbott, 3; Miss M. Abbott, 6; Miss Lillie A. Brace, 1; Miss A. R. Stephenson, 1,	48 00
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	\$309 50

PENNSYLVANIA.

Colerain Forge, Misses C. W. and M. Stewart, for the famine sufferers, in North China,	25 00
Philadelphia, Phila. Branch, Mrs. Chas. B. Keen, Treas.: For Miss Jones, in gold,	196 00
" " Hook,	196 00
" " Nelson, "	157 50
" " Guthrie, "	100 00
" Mrs. Bennett's School, in gold,	200 00
For Miss Haswell's school, in gold,	200 00
From Mrs. Richards and friends for "Louisa Chambró," Calcutta, in gold,	75 00
Premium on the above gold,	7 03
From Lambertville Aux. for Bible Reader in Shanghai, 56; for "Sai Ogama," pupil in Yokohama, 65; for "Emma Wetherill," Calcutta, 30,	151 00
From Mary Cope Whitall, for Bible Reader in Calcutta,	50 00
From Miss Francis Lea, for child in Calcutta,	30 00
From Harriet Holland Band, for "Harriet Holland," Calcutta,	30 00
From class of 1873, in Misses Bonney and Dillaye's Seminary, for "Frances Bennett," Calcutta,	30 00
From Miss M. A. Longstreth, for pupil in Mrs. Bennett's school,	25 00
From Trinity Church, Swedesboro, N. J., for "Maria Butler," in Miss Higby's school,	25 00
Total from Philadelphia Branch,	<hr/>
	\$1472.53.

\$1497 53

OHIO.

Cincinnati, Cincinnati Branch, Mrs. M. M. White, Treas.: for the general work, 50;	
Mrs. S. J. Broadwell, for "Helen Neff," 20.	
Mrs. Kemper's children, for thimble, for dumb girl in Calcutta, 1; in memory of Lizzie White, 1,	72 00
Columbus, Mrs. Bates' Bible Class, per Mrs. L. Williams, for work in Calcutta,	20 00
Dayton, Rev. J. R. Hughes, for "Fannie Hughes," Calcutta,	25 00
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	\$117 00

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Sec. and Treas. (See items below.)	67 65
Mrs. A. very, for photographs of Mrs. Pruy, in 1876,	4 00
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	\$71 65

KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas. (See items

below.)	130 60
Mrs. Look, in 1877,	1 30
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	\$131 90

MISSOURI.

St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas., from Mrs. J. H. Brookes, for Etta Brookes, Calcutta,	\$50 00
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COLORADO.

Boulder, Christmas offering from children of Reformed Epis. Ch., per Rev. James C. Pratt,	\$1 00
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SUBSCRIPTIONS FOR "MISSIONARY LINK."

"C. L. Beatty Band," 3; Elizabeth, N. J., Aux., 10; Mrs. Southmayd, 2.40; smaller subscriptions, 14.89,	30 29
Premium an gold,	10
Dividend on Harlem R. R. stock,	2 00

Total from May 24th to July 24th, \$4,753 78

MRS. J. E. JOHNSON,

Treasurer.

RECEIPTS of the Boston Branch.

St. Paul's Church, through Miss E. B. Barrett:	
Mrs. J. Sullivan Warren,	10 00
Miss A. C. Everett,	5 00
Mrs. Peter Harvey,	5 00
Mrs. Henry A. Rice,	5 00
Mrs. Geo. H. Appleton,	5 00
Miss M. B. Haskell,	5 00
Mrs. J. H. Brodley,	5 00
Mrs. J. Winthrop Taylor,	3 00
Miss Taylor,	3 00
Mrs. Arthur Cheny,	3 00
Miss Bessie Tappan,	3 00
Mrs. K. Gibson,	3 00
Mrs. Geo. W. Gordon,	2 00
Mrs. M. F. Fowler,	2 50
Miss Helen Gordon,	2 00
Miss E. B. Barrett,	2 00
Mrs. C. G. Page,	1 00
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	64 50

Mrs. J. D. Richardson's collection,	18 20
Miss Mary L. Adams,	1 00
Mrs. W. J. Adams,	1 00
Mrs. H. B. Chickering,	2 00
Through Mrs. Frank Wood, for "Links,"	2 40
Young Ladies' Mission Circle, Worcester, Mass., through Mrs. L. J. Knowles, towards Miss Sunder's support,	50 00
Dorchester Aux.,	277 50
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	\$416 60

MARIA N. JOHNSON,

Treasurer.

RECEIPTS of Chicago Branch.

Collection at Christ's Church March 28th,	16 06
Mrs. Whittier, Mrs. Walker, and Mrs. Sage, for "Links,"	3 00
Mrs. R. N. Isham,	5 00
Mrs. B. F. Blackstone,	5 00
Mrs. H. P. Merriman,	20 00
Mrs. Gen'l Stager, quarterly payment for Bible Reader in Japan,	12 50
Mrs. Gallup, including "Link,"	2 00
Mrs. Wm. Blair,	1 00
Benevolent Society of Central Church,	24 00
For Photographs	5 00
2 copies of Kardoo,	1 50
"Link subscriptions,"	7 95

Expended:

To Speaker, for Meeting,	10 00
To Society, through Miss Robinson,	20 00
For telegram,	36
For photographs,	5 00
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	35 36
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	\$67 65

MRS. P. A. AVERY,

Treasurer.

Total received, . . \$103 01

RECEIPTS of Kentucky Branch.

Mrs. J. M. Crawford, Perryville,	4 25	JULIA A. COMBS, Life Member,	50 00
"Link,"	60	Peter Caldwell Band, per Mrs. W.	
"Matilda Martin Band," per Miss		B. Anderson and Miss Moses	22 00
Alice Armstrong, Pewee, and		Fine,	25
"Link,"	20 60		<hr/>
Olive Branch contribution, per Mrs.			\$132 70
M. E. Crutcher,	15 00	Express and Postage,	2 10
Ladies of 1st Presb. Church, Le-			<hr/>
banon, per Mrs. Grundy,	20 00		\$130 60
Carrie Leonard Memorial, per Miss			
Applegate, 25; and Hindoo's			
Friend Band, per Mrs. Nannie			
Reilly, 25, to constitute Mrs.			

MRS. S. J. LOOK,

Treasurer.

RECEIPTS of Phila. Branch from May 24th to July 24th, 1878.

Through Trustees of the "John		Through Miss M. A. Longstreth:	
Bohlen Trust Fund," Church of		Miss S. K. Davidson, for support	
of the Holy Trinity, Phila.,	600 00	of "Sally Lane," at Calcutta, 50;	
Through Miss H. A. Dillaye: Class		Clara H. Miller, 4; Isabella H.	
of 1877, for education of Frances		Miller, 1; Alice Ashurst, 5; Lil-	
Bennett, in Calcutta Orphanage,	30 00	lie E. Lewis, 1; do. "Link" for	
Through Miss R. Wetherill: Mrs.		two years, 1; G. A. B. Stouffer,	
T. I. Diehl, for 1877 and 1878, 2;		"Links," 1; Mrs. Sarah Bennett,	
Miss. Pettit, do. 2; do. "Link,"		"Link," 50c.; Marian P. Gib-	
for 1877 and '78, 1; Mrs. J. M.		bons, "Link," 1; Mrs. A. L.	
Wilson, 1877 and '78, 2; do.		Lowry, "Link," 50c.; Anna M.	
"Link," 1; Alice May Wilson,		Benham, "Link," 50c.; Alice M.	
1878, 1; May Hazel Wilson,	10 00	Whelen, "Link," 50c.; M. A.	
1878, 1,		Longstreth, toward support of	
Through Mrs. Chas. W. Duane:		Werdy Ahteeya, 10,	76 00
Trinity Church, Swedesboro,		Woman's Missionary Soc., of Mary-	
for the education of Maria But-		ville, Tenn., through Mrs. Chas.	
ler, in Miss Higby's School, Bur-		E. Aaron,	12 00
mah,	25 00		<hr/>
Ref. Epis. Church, through Mrs.			\$809 00
Nicholson and Mrs. Stotesbury,			
Committee: Mrs. A. M. Mor-			
rison, 20; Mrs. F. M. Taylor, 3;			
Miss C. F. Taylor, 3; Mr. Wm.			
Allen, 20,	46 00		
Through Mrs. R. C. Matlack: Miss			
M. Hutchinson,	10 00		

MRS. C. B. KEEN,

Treasurer.

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